

IDENTITY CRISIS OF YOUTH AND YOUNG ADULTS

by

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Group # 5, Roster # 21

Staff Study

Submitted in Partial Fulfillment of the  
Requirements for the  
C-22 Course

United States Army Chaplain Center and School  
15 March 1976

Evaluation Branch, Advisor

1. The first part of the paper is devoted to a discussion of the

2. The second part of the paper is devoted to a discussion of the

3. The third part of the paper is devoted to a discussion of the

4. The fourth part of the paper is devoted to a discussion of the

5. The fifth part of the paper is devoted to a discussion of the

ATSC-TE-RD

SUBJECT: Identity Crisis of Youth and Young Adults

b. Disadvantages of not accepting the Faith at Work module under the HSD program.

(1) If not accepted, the above advantages become disadvantages through the loss of an authentic resource activity.

(2) Funding for 281 persons to receive this training will not be used to its maximum benefits.

(3) If this module becomes prescriptive rather than voluntary, chances for failure are increased.

c. For details, see ANNEX B (Discussion)

5. CONCLUSION. As an effective alternative or companion to PET, this module should be accepted because of its adaptability to respond to the identity crisis of youth and young adults.

6. ACTION RECOMMENDED.

a. The program be in loose leaf format to provide for training modules to be added or deleted as developed, outdated or changed to perceived needs.

b. That the module proposed be accepted as a voluntary resource activity under HSD.



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833-5520

ANNEXES A Proposed module for HSD with resource pages  
B Discussion  
C Notes from the Chaplain Board on HSD  
D Special information for resource leaders



Headquarters, USACHCS  
Fort Wadsworth, NY 10305  
151200 March 1976

ATSC-TE-RD

SUBJECT: Identity Crisis of Youth and Young Adults

1. PROBLEM. To determine whether a Faith at Work module is adaptable as a resource activity under the HSD program to deal with the identity crisis of youth and young adults.
2. ASSUMPTIONS.
  - a. That funding for Faith at Work training will continue to be supported by the office of the Chief of Chaplains.
  - b. That current social tensions prevail to demand creative and extensive professional therapy.
3. FACTS BEARING ON THE PROBLEM.
  - a. The Chief of Chaplains has funded training in Faith at Work 281 chaplains and lay persons since FY 72.
  - b. The Faith at Work module is very effective in groups comprized of both multiracial and male and female persons.
  - c. The increase of women and other minority groups into the Army provides unique group composition down to the unit level.
  - d. Faith at Work treats identity crisis as being indifferent to age but defines it as alienation from one's creation, self and significant others.
  - e. The module is an ideal alternative or companion to the PET module. (See ANNEX A)
  - f. The Chaplain Board is developing new programs for use under the HSD program.
  - g. This module is not in violation of AR 600-30 and corresponds to projected revision of the same by the Chaplain Board. (See ANNEX C)
4. DISCUSSION.
  - a. Advantages in developing a companion or alternative to the PET program.
    - (1) PET is leader oriented for purposes of increasing job performance among subordinate ranks.
    - (2) A viable option will increase quality output of HSD planning units.
    - (3) Potentialities for building on this module are unlimited due to personal resources of chaplains.
    - (4) The Faith at Work module is designed to create relationships of trust, openness and respect between persons regardless of race, creed or sex.





(Classification)

Module of Faith at Work

1. The objective of this module is to allow interpersonal through planned group exercises to resolve identity conflicts between races, sexes and religious/cultural backgrounds.
2. This module was designed for a maximum of 32 persons plus 4 resource leaders called Team Members. Even numbers are necessary for proper grouping. Time period allowed is 2½ days for 18 hours. All Team Members should be carefully selected because of special skills noticeable in participation of a FaW retreat prior to selection. Participation should be voluntary on their part.
3. Retreats should be planned in locations totally free of interruptions. Sites as lakeside cottages or vacated homes are suggested. Dress should be casual and addressing on a first name basis or the desire of the addressed.
4. Logistics such as refreshments, meals, pencils, paper, crayons, construction paper, tape, etc. should be preobtained pertinent to the demands of the module selected.
5. Song sheets should be prepared by local planners. Careful selections should include many folk songs as "If I Had a Hammer, This Land is Your Land, When the Saints Go Marching In," etc. However, religious songs from Tri-Faith backgrounds should be included. Song selections for singing by song leaders should be folk type. Participants should be encouraged to select other songs as desired.
6. Some type of celebration is necessary to culminate the retreat. The style should reflect sensitivities of Team Members to the nature of the group's religious orientation. Inclusive of songs selected, each group should be asked to plan a three minute skit or presentation on an insight or meaningful experience derived from the retreat.
7. The evaluation questionnaire is a must. It should be presented as a voluntary act (but strongly encouraged) following the close of the retreat.
8. ½ day should be permitted for participants to process their individual reflections on the retreat prior to returning to duty.

(Classification)

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Module of Faith at Work

First Day 0900-1730

0900-0915 Singing Large Gp  
0915-0925 Introductions of Resource Leaders  
0925-0955 Gp discussion "Where Thoughts Are Now"  
Because many persons have come with a lot of "Garbage"  
and concerns, now is an ideal time to unload.  
0955-1005 Creative Time  
1005-1030 Introduction of retreat by leader (See ANNEX D)  
1030-1130 Grouping (See resource page 4)  
Leader models exercise first. Each participant circles  
answer of time period lived in, location of domain, pre-  
face of activity, spending of leisure time, literature  
read most and choice of music. 10 mins.

Each participant finds a person with at least four match-  
ing pictures and exchange info of themselves. 20 mins.

Each couple finds another with at least three unlike  
pictures and introduces his pardner on info given.  
This four constitute a family for duration of retreat.  
30 mins should be allowed for this but take less if  
group is obviously finished.

1130-1200 "State of Social Relations in My Unit" Small Gps  
1200-1330 Lunch  
1330-1340 Singing Large Gp  
1340-1420 Drawing of childhood table (See rp 5)  
Leader models his table first, then ask participants  
to draw theirs.  
1420-1500 Modeling of childhood table by participants Small Gps  
1500-1530 Awareness of roles in Gps by leader (See rp 7)  
Large Gp  
1530-1630 Team painting (See rp 9) Small Gps  
1630-1700 Judging of painting Large Gp  
1700-1730 Feedback on experience

Second Day 0830-1730

0830-0845 Singing Large Gp  
0845-0915 Childhood table with lines of communication  
and authority (See rp 5b) Leader models then  
ask participants to draw theirs.  
0915-1000 Childhood table modeling Small Gps  
1000-1100 Window of Wholeness/Conceptual pane by  
leader (See rp 10) Large Gp



(Classification)

Module of Faith at Work

1100-1200	Consultation exercise (See rp 11)	Triads
1200-1330	Lunch	
1330-1340	Singing	Large Gp
1340-1440	Fire list, first by leader (See rp 12)	Small Gps
1440-1540	Window of Wholeness/Emotional pane by leader (See rp 13)	Large Gp
1540-1600	Creative Time	
1600-1700	Simulation game- Star Power	Large Gp
	Leader must be familiar with rp 14. All rules must be understood prior to the game.	
1700-1730	Debriefing and interpretation	

Third Day 0830-1230

0830-0840	Singing	Large Gp
0840-0940	Window of Wholeness/Relational pane by leader (See rp 15)	
0940-1010	Play doh exercise, leader models (See rp 5d)	
	Large Gp	
1010-1100	Play doh exercise	Small Gps
1100-1150	Preparation for celebration	Large Gp
	Have 10 minute meeting to group fours into eights and have each eight person group to prepare a three minute presentation for the celebration. Give them 40 minutes to do it.	
1150-1230		Large Gp
	Reflections on past 18 hours (10 mins.)	
	Statement of re-entry (5 mins.)	
	A statement of re-entry reminds participants of the uniqueness of their experience. They should not expect others to share an inspiration outside their experience.	
	Creative celebration (25 mins)	
	Evaluation questionnaire (See rp 16)	

(Classification)

Annex A



For grouping



1. Past: rocking chair, present: clock, future: rocket
2. Big city, small town, country (skyline, house, tree)
3. Physical (spade), intellectual (book) relational (figures)
4. Leisure time: active (tennis racket), passive (hammock), spectator (bus)
5. Reading Newspapers (News), skill books (How to) pleasure (Who Dunnit)
6. Musical -classical (conductor), Jazz-Rock (record), mood (stage)





1. The first part of the report is a general  
introduction to the subject of the study.  
2. The second part is a description of the  
methodology used in the study.  
3. The third part is a description of the  
results of the study.  
4. The fourth part is a discussion of the  
results of the study.  
5. The fifth part is a conclusion of the study.



PAST 	PRESNT 	FUTURE 
CITY 	TOWN 	COUNTRY 
Physica 	INTELL 	Reason 
ACTIVE 	PASSIVE 	SPECTATOR 
NEWS 	SKILLS 	PLEASURE 
CRATICE 	WDD 	ROCK 



a. the family table. (I) Each person is asked to draw a family table from his childhood - preferably, before the age of twelve. He then places the members of his family around the table, coloring each one the feeling color as he remembers it: green for livingness; brown for warmth and security; crimson for anger; blue for reserve, etc. Finally he colors the table itself in a tone which suggests the character of the experience when the family gathered. He is then asked to share his drawing with his group of eight.

b. the family table. (II) Lines are now added to indicate two things:

1) the flow of communication from and to the person making the drawing as he remembers it. These lines can be drawn in pencil or in crayon.

2) the lines of authority in the family. Did power flow directly from a parent to the children or was there a process of mediation through another parent or one of the children?

Exercises a and b deal with the past and are valuable avenues to self-awareness. I understand a great deal about myself if I can recall the feelings of my childhood.

c. the fire list. Each participant is asked to draw up a list of ten things he would rescue from his burning house if he had three minutes to do so. It is assumed that all living things (people, animals, and plants) have been removed. He is then asked to reduce the list to three things and to tell his group why he selected these three. Finally he may be asked to choose one of the three and present it to a member of his group. Everyone in the group may not receive a gift. Some may get more than one.

This is an exercise in awareness of the values by which I presently live. What is important to me: mementos of the past; material symbols; works of art; symbols of personhood and relationships; intellectual resources (books, notes, etc.)?

d. modeling clay. Each participant is given a lump of Play-Doh and is asked to fashion his present self or the self he would like to be. If time permits, the group tries to relate all the clay sculptures into a unified design which says something about the character of the group.

e. walking into dreams. Each group of eight lies on the floor, heads in, feet out. Each participant then shares his dream of the future and the other members of his group feel free to walk into the dream and to add to it.

2. Relational Bible Study. Since the Bible forms the base line of the relational process, it is important to demonstrate and experience its relevance to the processes of self-awareness and self-acceptance.

For too many people the Bible is a book which addresses itself primarily to intellect or will. The Bible explains something or directs us to do or not to do something. But limiting ourselves to this view of the Bible prevents our seeing that the Bible is first of all a gift and a story about a gift. It is a testament, a bequest to us, and is most personal. Hence we feel that four principles are important in relational Bible study:

1. to make the Bible my story
2. to identify with one of the Biblical characters in the story
3. to find the Gospel - that is the particular good news about God's dealing with me
4. to give the story a name - that is to find the central metaphor or figure of the story which becomes a handle for laying hold of and retaining its truth. (For example, unwrapping Lazarus, going to the party, kissing frogs, etc.)

After some modeling of relational Bible study the participants are asked to develop their own study and to share it with three others. Time is also given to react to each study.

3. The Window of Wholeness. It is an assumption of the Institutes that although millions of Christians are sincere about their faith, many are unwhole because of the lack of health in one or more areas. On the basis of this assumption, we have developed a design which seeks to deal with six areas of wholeness: the conceptual, volitional, confessional, physical, emotional, and relational. We recognize that there are other areas of wholeness such as the aesthetic, ethical, social, etc., but we are setting a practical limit at these six.

The procedure is to present each element of wholeness by a case history or direct modeling and then to divide into groups of two, three, or four for the purpose of dealing with a brief inventory of a particular aspect of wholeness. Sometimes the walk of two's is used for this purpose.

4. Journal Writing. A valuable way of internalizing the content of "The Window of Wholeness" is to provide a set of questions related to each particular pane of the Window. Participants are furnished with a special note book called a Journal. After each input session the questions for that pane are written into the Journal. A period of time is then given, varying from ten to thirty minutes, in which each participant is given the opportunity to answer the questions in his Journal.



Specific statements and behaviors may be viewed at a more abstract level than the content or behavior alone. They may be viewed on the basis of how they serve group or individual needs. The perception of these patterns of behavior is called a role. Roles may be classified in several ways:

1. Maintenance Roles - roles which serve to keep the group functioning as a group and only indirectly lead to the accomplishment of the task of the group.
2. Task Roles - Roles which directly aid the group in the accomplishment of goals or in the solution of problems.
3. Individual Roles - roles which satisfy individual needs but often hinder group progress.
4. Supportive Roles - roles which tend to be sensitive to other members of the group in the expression of their individual needs.

Roles are not played consistently by individuals; they change in different kinds of groups and at different times in the same group, they overlap. Some of the roles frequently played are thumbnailed below:

1. Harmonizer (Peacemaker)
  - a. Attempts to reconcile disagreements.
  - b. Plays down conflict.
  - c. Uses "Let's all be friends" approach.
  - d. Over-protects some members of group.
2. Blocker
  - a. Interferes with progress of group.
  - b. Reacts negatively to all suggestions.
  - c. Goes off on a tangent.
  - d. Cites personal experience not directly related to process.
3. Escaper
  - a. Withdraws because he/she can't, won't deal with situation.
  - b. Avoids all forms of confrontation.
  - c. Sulks and refuses to identify his/her feelings.

4. Enabler-facilitator
  - a. Creates an atmosphere of warmth and acceptance, making it comfortable for all to participate.
  - b. Opens communication by encouraging others to speak.
  - c. Clarifies issues without being teachy.
  - d. Is open about his/her self.
5. Intellectualizer
  - a. Tends to shift process to abstractions and conceptualizing.
  - b. Comes on as expert in theory of group process. "The latest findings in \_\_\_\_\_ therapy are."
  - c. Generalizes rather than making things specific and concrete.
  - d. Is not personal.
6. Over-dependent learner

Relies on authority or sanction of experts "My pastor/counselor/psychiatrist says" or "there's a book about that", etc.
7. Spiritualizer
  - a. Suggests "Prayer changes things, let's pray"  
"Christ is the answer,"
  - b. Relies on and quotes scripture passages instead of dealing with issues or problems.
8. Non-participant
  - a. Checks out-acts indifferent, passive, bored.
  - b. Doodles, day dreams, writes industriously on clip board.
  - c. Withdraws by using excessive formality.
  - d. Whispers to others or shares in private jokes.
9. Fighter
  - a. Is over-aggressive
  - b. Tries for status by blaming others or putting them down.
  - c. Shows hostility toward group or individual.
10. Initiator
  - a. Suggests ideas which build on ongoing process.
  - b. Proposes solutions which summarize thoughts of group.
  - c. Introduces new way of attacking problem.
  - d. Helps to define terms and to identify areas of agreement and disagreement, hence organizing flow of discussion or process.
11. Joker (This is related to 2,3, and 8.)
  - a. Clowns without reference to process
  - b. Harasses around, jokes, or mimicks to attract attention to - if.
12. Dominator
  - a. Interrupts others.
  - b. Talks too much
  - c. Tries to control group.

TEAM PAINTING: OBJECTIVES

OBJECTIVES: WHAT ARE WE TRYING TO DO?

1. Discover how a group interacts in producing something meaningful in a stress situation.
2. Discover various ways in which individuals seek to assert themselves and meet their personal needs in the group process (e.g., dominating, showing exceptional artistic or technical prowess, providing insight, asserting professional or practical competence, polarizing, withdrawing, blocking, blaming.)
3. Discover what types of leadership emerge in the group process.
4. Discover how a group defends itself and its project in a competitive show-down and how this type of experience mirrors actual stress situations in the institutions represented.
5. Provide an opportunity to pool feelings about an effective, relevant church program.

TEAM PAINTING: PROCEDURE

Exercise designed for each home team of eight.

Each team appoints an observer.

Observers leave room to be instructed.

- a. To become acquainted with "Questions for Group Observers" TD#8
- b. To be oriented in functions. Observers
  - 1) Will not observe own groups
  - 2) Will not share in team painting in any way
  - 3) Will instruct groups to appoint one person (advocate) who will
    - a) Present the painting to the whole group, indicating what it intends to say. (1½ minutes)
    - b) Defend the painting to the whole group, as being the best of the lot. (Hard sell) In doing this he will consider only the artistic and technical qualities. The entire group is allowed to react positively and negatively. (1½ minutes)
  - 4) Will instruct groups when hour is over and see that brushes are cleaned and both paints and brushes returned to main meeting room. (It might be well to inform group about 15 minutes prior to the close of the hour that the time is nearly over. That will also give them some time to appoint the advocate.)

While observers are out trainer will give following instructions:

- a. Each team will paint a picture which will symbolize what should be included in an effective church, e.g., relationships, activities etc. in order to help the church use its gifts to meet needs within itself as well as in the community at large.
- b. The painting should be creative/imaginative, communicating non-verbally what the group wants to say about the church.
- c. It should represent an integration of individual efforts into a group product.



- d. It should reflect authentically the personality of the team and its members.
- e. When the painting is completed
  - 1) Sign it with the team name and have a member of the team hang it in place designated by the trainer.
  - 2) Clean brushes.

Completion of painting in team rooms (one hour).

Return to main room.

Presenting of paintings by home teams.

Some form of judging paintings. (Half-serious)

Questions in journal on process (for participants)

The main thing on my mind when my team began to paint was...

- b. The most important thing to me during the actual painting was...
- c. Next time I would wish my behavior would be...

Questions in journal on process (for observers)

- a. How did you feel when you were selected as an observer and knew you would not observe your own group?
- b. How do you feel about returning to your own group?

Debriefing in groups of eight.

- a. Reaction of observer (observer leaves and returns to own group).
- b. Sharing of journal questions.

Debriefing in entire group.





(Classification)

ANNEX A

to

STAFF STUDY (IDENTITY CRISIS OF YOUTH AND YOUNG ADULTS)

Proposed Module for HSD With Resource Pages

(Classification)



## The Conceptual Plane

The important thing in this area is the idea or idea system which controls my feelings and behavior. I can hold as true an idea system which has little effect on either feelings or actions. The important consideration is what ideas are decisive for me.

In looking at this question more closely we see that our feelings and behavior are determined more by maxims to which we make instant reference than by abstract idea systems (Theologies, Philosophies). These maxims may be of two kinds:

1. Controlling ideas coming to us from behind, so to speak. They are unexamined commands and directives laid on us by:
  - a. Our value-determining community - The Church, the family, the tribe.
  - b. Ourselves as children in our need to cope (childhood vow)

Such commands have a religious weight. We call them dictums because they dictate behavior and related feelings.

Some typical dictums which we obey without examining are:

Clean your plate

Don't forget who you are (in terms of family)

Grown men don't cry

Sex is dirty

Feelings are dangerous or sinful

Christian marriages are free of conflict

The customer is always right

You have to earn love

Work is virtuous Play is frivolous

2. A second kind of maxims, unlike dictums, may be called guidelines.

They are values I choose to live by. They are not laid on me; I decide

on them. Unlike dictums, guidelines free and enable me to be the person

Annes A





The Conceptual Pane, con"t

easy situations. They may, in fact, subject me to greater risk and more pain than dictums but their ultimate effect is freedom, fulfillment, gladness. That is so, because I am not forced into following them by guilt or dread. I follow them in response to God's grace and acceptance.



## CONSULTATION EXERCISE

### Description

This is an exercise in how to give and receive help on a real problem. Participants work in three-person groups in which members are designated by the letters O, P, and R.

### Objectives

To expose participants to an experience in helping others.  
To encounter a personal problem and exposure to possible solutions.  
To develop sensitivity in observation.  
To develop an awareness of behavioral relationships.

### Ideas for Implementation

Since this exercise involves more personal feelings, sufficient time should be provided to help develop a receptive climate. Individuals will more likely expose feelings when the climate is relatively safe.

### General Instructions

Divide into groups of three. Each member is given a letter--O, P, R. One of the three, (P), presents his problem; (R) offers help in accordance with instruction he has received; while (O) observes (P's) reaction to the process of being given help. At the end, there will be a discussion of how each member felt during the exercise. (O) will be responsible for keeping the exercise on approximately the schedule shown below.

### Time Flow (approximately only)

10 minutes	Three-man groups assemble; (P) tells the other two about his problem, indicating the help he needs. (O) serves as time-keeper.
	Period of quiet reflection while (R) thinks about how, in accord with his instructions, he can best help.
10 minutes	(R) and (P) talk together as if the observer were not present. (O) silently observes.
10 minutes	(O) reports his observations.

*Annex A*

10 minutes (P) reviews his feelings and ideas as he told about his problem, reflected on it, talked with (R) and listened to (O). What principles of helping seemed to be at work?

15 minutes All groups reassemble for debriefing. Report discoveries or helpful experiences from triads. What was done? What helped? What didn't?

Instruction: (P)

1. Choose a problem on which you would like to have help. It may lie in your personal life, family, job, or community affairs. It should meet the following criteria:
  - (a) Urgent. You really care. You have thought a lot about it. It is important. Something will have to be done about it when you go home.
  - (b) Human Relations. The heart of the problem should involve relationship with another person or with a group or group.
  - (c) Limited. You will have approximately 10 minutes to about it and another 10 minutes to discuss it. It should be simple enough to permit you to convey the issues clearly in the limited time.
  - (d) Yours. You should have a responsibility in dealing with the problem.
2. Join freely and genuinely in the discussion. Try to get help from (R). Test out his suggestions and employ his ideas. Ignore observer(s).
3. Note your feelings as they change during the discussion; try to connect changes in feeling with what (R) says and does.
4. After the discussion, you will have 5-10 minutes to tell the small group how you felt as the conversation went on, and what ideas you now judge to be fruitful and helpful to you for dealing with this problem.

Instruction: (R)

1. Listen thoughtfully to the problem as presented.

Your task is not to give advice but to enable (P) to see his problem more clearly, to understand its implications, and to consider alternative solutions. In order to do this you will have to determine:

- a. When to listen

11a

- b. When to ask open-ended questions which will free (P) to move forward in his presentation.
- c. If and when to model a similar situation in which you have been involved, not for the purpose of providing one expert solution but of identifying with (P) in his problem and exploring alternate solutions.

Instruction: (O)

1. Listen thoughtfully to the problem as presented.
2. As you observe the discussion between (P) and (R) note:
  - (a) What you think were the unspoken feelings of each as the talk went along.
  - (b) Which questions from (R) seemed to bring real insight to (P) and which were just unproductive cross-examination. What part of (R's) modeling was useful and what was mere advice. Distinguish between courteous thanks and a real change in orientation.





## FIRE LIST

1. Give each member of the group a sheet of blank paper and a pencil.
2. Tell the participants in each family that there is a fire in their house and they have 3 minutes to get out ten of their most prized possessions. (All living things have already been evacuated. Give the group 3 minutes to list these ten things.
3. When the ten things have been listed, give the group 2 minutes to reduce the list to three things.
4. Go around the family group and have each member explain why he chose the three things.
5. When this has been done, take another 3 minutes and reduce the three things to one. Each member then decides to whom in the group he wants to give the cherished object and why. There need not be a gift for everyone. Some may get two or three and some none.



SOME

I. Historically the church has been afraid of the expression of feelings.

Not in Jesus or Paul.

Jesus lets the feelings come:

Anger	Compassion	Fear
Disappointment	Love	Anxiety
Grief	Joy	

Paul's Epistles are full of feelings.

Christianity of first centuries:

- a. Confronts excesses of pagan world
- b. Is influenced by stoic thought

\*Clement of Alexandria (150-220 A.D.)

Christians should not guffaw uproariously so as to show ~~fullet~~ but may be permitted to decorous smile.

Church has not only tended to encourage control and repression of feelings but has had no way of dealing with past/buried feelings.

## II. Principles

1. Feelings are. They are not good or bad.

Feelings need to be seen apart from behavioral intention, for example the intention to hurt (malice afore-thought) which is feeling wedded to action

Or Jesus statement "Looking on a woman with lust."

2. We should be in touch with our feelings (feel our feelings) but not be governed by them.

3. We express feelings

- a. Constructively - without harm to anyone by talking, by physical action
- b. Destructively - By acting them out. (Driving our car at 100 MPH because we mad at the boss)

4. Hence we need to accept responsibility for our feelings.





Emotional Pane, con't

our feelings.

- a. What we repress we become
  - b. We can't be selective about feelings we repress
  - c. Repression robs us of psycalic energy . .
6. We can work through past as well as present feelings.
  7. Living in relationship means living with feelings.
  8. There are ways of getting in touch with feelings:
    - a. I ask myself when I last felt
    - b. I ask others what feelings they are picking up in me
    - c. I ask God to free me up to feel.
  9. I need to learn to process feelings:
    - a. TO identify them
    - b. To express them verbally
    - c. To communicate them (confrontation)



## KEY:

White - 80 Points, Yellow - 25 points, Green - 15 points, Red - 10 points, Blue - 5 points.

The following teams receive the following chips:

Squares - 1 white, 1 yellow, 1 green, 1 red, 1 blue

Circles - 1 yellow, 2 green, 1 blue, 1 red

Triangles - 1 green, 2 reds, 1 blue

Preparation Make an equal number of circles, squares, and triangles cut from construction paper, large enough to be easily identified when pinned to the shoulder of the players.

Prepare three large charts, one headed by a circle, one by a square, one by a triangle. Names and scores of the participants will be listed below the symbol.

Provide a supply of chips (plastic or cardboard) in gold, green, white, red, and blue.

Make a poster designating point values of the chips.

Arrange chairs in three circles, one for each symbol.

As each participant enters, he chooses one of the three symbols, pins it to his shoulder, and sits in the related circle of chairs.

The leader distributes the chips: To the squares, circles, triangles as indicated above. Besides, each group is given 25 additional yellow chips, to be entrusted to one, two, or three team members according to the decision of the group.

Instructions to players Each chip has a point value as listed on the wall chart. Keep your chips out of sight. The game is divided into ten minute rounds. During that period you will trade chips with one another with any player. To trade, grasp another person's hand and hold it until have agreed on an exchange. You may make as many exchanges as you



can arrange during the round, but once you begin a negotiation, you must reach an agreement or remain locked hand in hand for the remainder of the round.

At the end of the round there will be an accounting, and each person's total points will be entered on the chart. You will receive a bonus of 25 points for collecting five chips of the same color, 20 points for four of the same color and 15 points for three. These will be entered on the chart along with the value of your chips in hand.

In addition, if a triangle has succeeded in building a bigger score than one of the circles, he trades places (and badges) with that circle. If a circle has succeeded in building a bigger score than one of the squares, he trades places (and badges) with that square.

Play the game Give the "go" signal, so trading may begin. Following rounds one, two, and three - ten minutes each - the leader will enter the individual and team scores on the large score charts, accumulating points each time.

After round three, announce: "Because the squares have worked so hard and are out in front, they may now change the rules. The triangles and circles may recommend a change, subject, however, to the approval of the squares."

After round four, and again after round five, announce, "The squares may change another rule in the game."

Warning: There probably will be no round six. Tension and tempers will require a close of the game.

Probable reaction When the squares are given the privilege of changing the rules. they will probably rule in their own favor - if not the first time, then the second, as competition increases.

As the squares are repeatedly given the advantage, tension mounts. The circles become anxious, yet feel pretty safe in the middle group. The triangles, denied advantage again and again, discover they can't win. They are bewildered, frustrated, and angry.

triangles and circles may unite against the squares, or walk out of negotiations. They may even threaten the game leader who always rules in favor of the squares.

*Annex A*





## Star Power

Debriefing When you can cool tempers enough, guide a discussion something like this: How did you triangles feel when you discovered that it seemed impossible for you to win? Did you resent one of your members being transferred from your group to a higher one, and did you feel betrayed when he didn't seem to remember his old group? How did it feel to be a square knowing that you had received most of the high value chips? Did you squares ever feel that you would like to help the circles or triangles? Did all of this say anything to you about the society in which we live?

Continue in this vein as players recognize their actions and reactions as illustrative of a life style.

Interpretation Star Power simulates a low-mobility three-tiered society through the distribution of wealth in the form of chips. Participants progress from one level of society to another by acquiring wealth through trading with other participants.

The group with the most wealth makes the rules, resulting in tension, frustration, and rebellion. The game stimulates discussion about the uses of power and how we handle ourselves in real-life situations.



- I. The Relational pane affects and is affected by every other pane. My dictums, my guilt, my indecisiveness, my physical health, my repressed or mis-managed emotions-all affect my relationships and they in turn have an influence on what I think, reveal about myself, decide, as well as on my physical health and my feelings.
- II. If the kingdom of God is the kingdom of right relationships, we need to understand the meaning of "Right." "Right" is not "Perfect" but in the midst of risk and pain it is the open, free, honest, <sup>whenever</sup> growing, affirming, loving, and confronting ~~relationships~~ <sup>ATTITUDE + BEHAVIOR.</sup> relationships.
- III. What are the barriers to relationships? What keeps me stuck in mere association with people and blocks me from relating to them? Here are some suggestions:
1. A childhood script. The person I am trying to relate to may be unconsciously associated with a person in my childhood to whom I had difficulty relating (a brother, sister, parent, relative or acquaintance.)
  2. Fear. I may be blocked by the fear of ridicule or rejection by the other person/persons.
  3. Guilt. Some sense of having wronged the other or violated a contract or commitment.
  4. Envy. My ego may be threatened by a skill or talent in the other I can't attain.
  5. Imitativeness. I may need so much to be like the other person that I can't see him/her a person.
  6. Role playing. My role as parent, husband or wife, professional person (pastor, Doctor, Lawyer), while legitimate enough, may keep me from being personal and hence relating and relatable.





7. Pedestaling. This is close to the role barrier but means that I put the other person so far above me that I can communicate with her/him only as a worshipper.
8. Lack of respect. I may be blocked by heedless, foolish, affected behavior in the other which hooks something in me and prevents my relating to her/him.
9. Dictums. I ~~may~~ be blocked by dictums such as "familiarity breeds contempt" or "learn to keep your distance" or "hands off" which stand in the way of relating.

#### IV. What Helps To Build Relationships

1. Self-awareness and self-acceptance.
2. Acceptance of and openness to the other.
3. Openness and vulnerability in me.
4. Discerning of gifts in the other and affirmation of her/him and her/his gifts.
5. Willingness to trust, risk, grow together to the point of confrontation
6. Shared dreams, hopes, and tasks including those which build effective relationships with the community and the world.
7. Shared confession and prayer.
8. Conversation with myself in a diary or journal or in reflective poetry or other art form.
9. The discipline and encouragement of a regular group/team experience.



# GROWTH QUESTIONNAIRE

Directions: There are no right or wrong answers. Please check the response that most closely reflects your true feelings at this time.

N O T H	L I T E	M U C H	N O O P I N I O N	
				1. I learned to express my feelings more accurately.
				2. I learned to recognize more subtle shades of feelings in others.
				3. I am more comfortable about expressing my feelings.
				4. I am better at knowing how I really feel inside.
				5. I can tell better now if someone else is hiding his true feelings.
				6. I intend to "be myself" more of the time no matter where I am.
				7. I think I will be able to try new ways of behaving toward others after this experience.
				8. I learned the value of getting honest feelings from others.
				9. I think perhaps I can be a little freer in my behavior toward others after this experience.
				10. I've been able to look deeper into myself.
				11. I'm more comfortable about hearing others express their feelings, even strong ones.
				12. I learned that there is a lot more to most people than I usually take account of.



Growth Questionnaire  
(continued)

G R O W T H	L I T T E R A T U R E	M O D E R N	N O N C O M M U N I T Y	
				13. I learned that it's often better to get conflicts out on the table rather than to ignore them.
				14. I feel that I understand myself better.
				15. I think I know people in greater depth now.
				16. I'm better at knowing how others really feel.
				17. I learned how complicated and difficult leadership can be.
				18. I learned something about how I come across to others.
				19. I learned to accept other people's feelings about me without being too defensive or "taking it personally."
				20. I learned to feel natural behaving in some new ways.
				21. I learned how to act more in line with my true feelings.
				22. I think I will be more flexible in interpersonal situations in the future.





(Classification)

ANNEX B

to

STAFF STUDY (IDENTITY CRISIS OF YOUTH AND YOUNG ADULTS)

Discussion

(Classification)



(Classification)

ATSC-TE-RD

SUBJECT: Identity Crisis of Youth and Young Adults

Discussion

1. The military experiences personnel problems that are related to identity crises for lower ranking persons and/or those of younger age groups. Many offenses as drug abuse, AWOL, marital tensions, divorce, rape and sexual promiscuity are derivative of societal frustrations. Too many incidents reveal the lack of ideological soundness in our nation out of which come our volunteers for the MVA.

2. John Finch offers the value of identity in the following experiment: a group of graduates playing with the idea that a person will change according to actions received from others. This was done by each member of the group alternatively dating a very plain girl, telling themselves she was beautiful. Although it was difficult for the first of the men, it became easier because the girl began to fix herself up, to look as pretty as the men seemed to think she was. By the time the last man's term came, she had become so beautiful that she did not have time for him. The same is true when regularly smoking mariquana with your friends, you will discount the effects discribed by the Narcotics Bureau. (See bibliography)

3. Eric Fromm on pages 77-79 develops a concept relating to the value of identity. He contends persons seeking support and meaning in material things of life and find them impossible for them to achieve, then seeks identity with a group that has achieved for self satisfaction. It is then he can say, "Though I have not achieved, I am important because I belong to the most admirable group in the world. (See bibliography)

4. Eric Erikson on page 295 ff suggests that an identity crisis cannot be resolved prior to completion of a process. This process involves developing a new hostorical awareness, diagnostic assessment of a local or contemporary social disintegration, appraisal of intact resources, tentative prognosis, and the weighing of possible action--each based on specialities of approach and often of temperament. (See page 320)of bibliography)

5. My observation is that the identity crisis of youth and young adults relate to social frustrations encountered during the Sixties and transmitted until this date. Formidable

(Classification)

Annex B





(Classification)

ATSC-TE-RD

SUBJECT: Identity Crisis of Youth and Young Adults

Discussion

of these were the Civil Rights movement, assassination of President Kennedy, Dr. King, Senator Kennedy, Malcolm X, and the Vietnam war. The moral probings of the Sixties challenged the right of our nation to stand with pride and integrity. Value systems of the home, church, educational institutions and the family were accused as being phony. Consequently, these institutions were abandoned, in large numbers, by the the young "For sake of their own integrity." History, for them, offered no refuge for pride and admiration. The future, because of the war, promised only death and disaster. The void between the two was identity crisis in the form of meaninglessness, hopelessness and purposeless living. This type of behavior is widespread among volunteers for our MVA.

6. Faith at Work combines multidisciplinary learning skills with insights from Biblical faith to provide a comprehensive approach to modifying human behavior. A dependency is established upon the insights of the behavioral sciences. These insights reveal the meaning of depth and history in the shaping of persons. Furthermore, the sciences demonstrate that every person emerges from relationships with other persons. Together the Biblical faith and the behavioral sciences affirm that its O.K. to be "Me," to be human and dependent upon relationships with other people. The two disciplines are convincing of this fact: individual perfections among imperfections of other individuals whose needs dictate sharing of themselves for the good of all. The negative "I-It" becomes a positive "I-Thou" in social relations. (See p. 1a of ANNEX D)

7. Faith at Work organized its first Leadership Training Institutes (LTI) in the Fall of 1971. The purpose was to redefine, re-evaluate and create new life styles freed up to live positive Christianity with power and redeeming value.

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(Classification)

*Annex B*





(Classification)

ATSC-TE-RD

SUBJECT: Identity Crisis of Youth and Young Adults

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*Annex B*

(Classification)



(Classification)

ANNEX C

to

STAFF STUDY (IDENTITY CRISIS OF YOUTH AND YOUNG ADULTS)

Notes from the Chaplain Board on HSD

(Classification)



(Classification)

SUBJECT: Official notes from Planning Conference of U. S. Army Chaplain Board. The purpose of the conference was to revise AR 600-30. The conference met 17-21 Nov 75 at the U. S. Army Chaplain Board, Fort Wadsworth, NY 10305.

*Annex C*

(Classification)





4. Problem Solving
5. Values Clarification
6. Behavior Modification
7. Leader Transition
8. Goal Setting
9. Team Development Skills
10. Stewardship Strategies
11. Family Enrichment
12. Marriage Development
13. Religious Education/Teacher Training
14. Moral and Ethical Considerations
15. Drug/Alcohol Issues
16. Equal Opportunity/Human Relations
17. Personal Effectiveness Training
18. Faith at Work

In order to be effective in the preparation of your learning experiences it will be necessary for you to:

1. Gather information about your target audience
  - a. Interaction with individuals
  - b. Planning committees
  - c. Commanders
  - d. Parish Councils
  - e. Other chaplains
2. Select or develop the training module that fits the need.

It should be clear that active participation in the educational process is recommended. "Learning by doing" is being emphasized. To this end

*Annex C*

*2a*



it is hoped that we can move away from the lecture approach and involve the group in various exercises, experiences, discussions, simulations, etc.

The training, as anticipated, is designed to be formal, but not necessarily mandatory. No regulation will prescribe Human Self Development classes, though a regulation will outline the program. The local chaplain will propose programs to the commander, parish council or other target groups as appropriate. Upon their acceptance, the commander may impose certain mandatory requirements upon his troops. However, it must be emphasized that the programs should be generated by the chaplains and that the major element in the success or failure will be the extent to which the programs meet current human and spiritual needs. The chaplaincy owns the Human Self Development Program and must assume responsibility for relevant programs and expertise.

The intention of the new Human Self Development Program, aside from presenting a fresh and flexible training experience, is to link together several of the existing chaplain educational programs (i.e. P.E.T., HSD, Religious Education, Family Enrichment, Equal Opportunity, Drug Alcohol Abuse). Modules will likely evolve in all of these areas.

For additional guidance or assistance in module development or implementation, you may contact \_\_\_\_\_.

You are encouraged to submit successful modules and alternate approaches to \_\_\_\_\_ so that others may benefit from your experiences.

Annex C



NOTE TO RESOURCE LEADER: For an adequate understanding of Faith at Work, this annex provides the following information:

1. Rationale for Leadership Training Institutes.
2. FaW's total concept of the Windows of Wholeness in relationship with each other and the person.
3. Possible questions which surface from participants when discussing the Windows of Wholeness.
4. Questions for group observers.
5. Process Observation Guide.

ANNEX D should be studied in conjunction with ANNEX A for comprehensive working knowledge of this module.





## INTRODUCTION

The revised Human Self Development Program is new in style and emphasis. It is designed to permit a maximum of flexibility and significant opportunities for individual chaplains to share their successful programs with others. To this end a loose-leaf notebook of sample modules is presented.

A module is not something which is designed to be a completed lesson plan for you to present. It is intended as a training experience, specific in duration and emphasis, which focuses on a particular objective and provides resource suggestions for implementation. The modular approaches presented here are samples of learning experiences which have worked for other chaplains and may, with modification, work for you. This notebook is open-ended. You may want to add modules of your own or delete others. This is strongly encouraged. At a later time, modules submitted by you and your fellow chaplains will be reproduced and sent to you as further resource material.

The content of the modules which you use should be developed with the needs of your target population in mind. Areas of potential consideration are limited only by your imagination and experiences. Some may include the following:

1. Counseling
2. Communication
3. Decision Making



(Classification)

ANNEX D

to

STAFF STUDY (IDENTITY CRISIS OF YOUTH AND YOUNG ADULTS)

Special Information for Resource Leaders

(Classification)



## RATIONALE OF LEADERSHIP TRAINING INSTITUTES

The Faith at Work Leadership Development Program is based on the principle that leadership is not what you do but what you are. Hence the stress in the Leadership Training Institutes is not first of all on teaching or even improving what are called leadership skills but on calling forth a quality of being, an authentic lifestyle. This quality of being is rooted not in talents, roles, and skills which our society may reward by a number of pay-offs, but in our common humanity and in the uniqueness of our personhood.

### The Un-Leader.

In order for a training experience based on our common humanity and our individual gifts to work, it must be based on a double motion of the human spirit made possible by the security which comes from faith. The first motion is a stripping away of the security derived from a role or a competence in that role. A person who needs the security of the leadership role in order to function must first die to that role and become an un-leader. He must be crucified and rise again as a human being. The second motion of the spirit is for the leader to become aware of his leadership capabilities as gifts. To see one's leadership ability in this light is to have the freedom sometimes to lead and sometimes to follow and to relate to other people as persons and not as mere objects of leadership. It is also to swing with the situation and to allow plans and programs to change or be eliminated without hysteria, or in some instances to stick with one decision and not allow any pressure to change it. Furthermore to see leadership as a gift is to refuse to absolutize it, to understand that there are no perfect leaders, and to accept failure as a corollary of life and risk.

The security which allows me to strip away my leadership role and the security which helps me to see leadership as a gift and not as a permanent possession comes from God through people. It is this same God who in Jesus took upon himself the form of a servant and died the death of a common criminal.

### Relationships.

No one can be a fully realized person outside of relationships. Because Faith at Work is committed to a Christian faith stance, it believes that these fulfilling relationships must include four indispensable connections: God, myself, significant other people, and the world.

Recognizing the formative power of relationships commits me to cultivating them in all the ways available to me. The indispensable condition for the kind of relationships we are talking about is the freedom of the person. I cannot have a relationship with an unfree being; I cannot be truly relational if I conspire to keep people dependent on me or if I allow myself an unhealthy dependency on . . . . Dependency may have a useful temporary role in the childhood stage of development, but life needs to move toward adulthood which is freedom and mutuality.

*Annex D*



True relationships are possible only when I see all of life as a gift. There is certainly a universe of rights and of obligations, of law and contract, but the relational world rests primarily on grace and gift. Hence to cultivate relationships means to discern gifts and to work for their actualization in everyday life.

The gifts we are talking about are not natural aptitudes such as the subtle combinations of brain, nerve, and muscle which give us the super-athlete, the musician, the painter or sculptor. These are certainly God's gifts to his creation but they may serve to disrupt rather than further relationships.

The gifts to which we refer are rather the sensitivities and aptitudes which emerge in relationships. Such gifts may avail themselves of the raw stuff of talent, but the talent is then subordinated to the gift, much as the beauty and grace of the body may be brought under the discipline of love.

One of the axioms of relational theology is that everyone has gifts of the kind we have been talking about. Stanley Jones speaks of "treasures in the people, all the people." This means that wherever I look in creation there is promise. Even seemingly "unpromising" people and events may turn into gifts, powerful witnesses to that grace which is the source of miracle and marvel.

We aim for the kind of leadership which develops awareness of humanity and personhood, builds relationships, discerns and enables gifts, and culminates in mission.

We must now ask, What kind of training or learning process can be devised which works for the achievement of these ends?

### Kinds of Learning.

Learning would seem to be of three kinds: intellectual, habitual, and imitative. When I learn intellectually, I master a method of handling facts of various kinds and conclusions from them. When I learn habitually, I direct a response system, involving both intelligence and motor activities, to function with increasing ease and freedom. When I learn imitatively, I identify with other people so deeply that, without loss of my identity, I take them into myself as a freeing and enabling reality.

The first two kinds of learning are part and parcel of our everyday life. But learning by imitation seems for most people to be limited to the early years. Psychologists speak of this as the development of the Super-ego or the parent tape. The imitative learning of childhood is largely a response to authority, the taking in of the parent. This means that the learning is imposed from without, and, although ingested and internalized, is in some sense unfree.

Adult imitation is a free response to the person with whom I identify. In this connection it is well to point out that what I imitate in the other is not so much specific virtues as a lifestyle. In the presence of virtuous people: the heroic, the self-sacrificing, the loving, the pure, I do not feel drawn to imitation so much as to admiration. But in the presence of people who are candid about their humanity and hence vulnerable, I am motivated to identification and imitation. Imperceptibly I find myself wanting to be like those persons in their forthright admission of their humanity and in their unpostured acceptance of their gifts.



The Leadership Training Program uses all three methods of learning but particularly emphasizes imitation, which better than anything available to us serves internalize the truth. The form of input especially suited to this kind of learning is sharing and modeling. This means that we limit lectures and dialogues which generalize and abstract and instead stress the presenting of concrete, personal data involving feeling and experience. A crucial method for communicating data of this kind is that of group interaction. The function of such interaction is described in what follows. We must now proceed to relate the entire training process to the four major objectives: self-awareness and self-acceptance, group-building, the discernment and enabling of gifts, and commitment to mission.

But

Annex D

## I. SELF-AWARENESS AND SELF-ACCEPTANCE

### A. The Rationale

The process of self-awareness and self-acceptance rests philosophically on a double foundation. It draws on Biblical faith for its ultimate insights. God is the creator of my identity, but because personhood is prone to the warpings of sin, he is also in Christ the redeemer of the self. Hence grace is the ground both of acceptance and self-acceptance.

But the process is also dependent on the insights of the behavioral sciences. These teach us the meaning of depth and hence of history in the shaping of the person; beyond that they demonstrate that every person emerges from relationships with other persons.

Together the Bible and the behavioral sciences affirm that it's O.K. to be me; it's O.K. to be human; and it's O.K. to be dependent on relationships both with God and with other people.

This affirmation of O.K.ness frees me up to be open, vulnerable, and affirming. I can begin to see myself and my resources as gifts and begin to rejoice in the gifts of others not as threats to my existence but as means for the enrichment of our common life.

### B. The Training Process

The Institutes are predicated on the assumption that learning takes place in participation. Hence conceptual input is minimized. Principles emerge as the interpretation of process, and, as we have said, much of the teaching is carried on through modeling and sharing.

There is no neat way of relating the training designs to each of the three major objectives, for self-awareness and acceptance, group-building and enablement are hopefully achieved throughout the program. There are nevertheless parts of the training process which may more specifically further one of the three major processes.

Self-awareness and self-acceptance are given specific attention in breakfast exercises, relational Bible studies, the cure of souls, walks, and journal writing.

1. The breakfast exercises. These are built around the groups of eight which are a constituting element in the institutes. (The groups of eight are formed on Sunday night through a process of choice. Two individuals elect each other by means of one of several devices; the couple then seeks another couple; eventually the four thus formed elect another group of four to form an eight. After formation the group chooses a name which it retains throughout the Institute.) The eights eat breakfast together each day. After dishes have been cleared, they devote approximately one hour to one of the following exercises which Lyman Coleman calls history-giving:

Journal writing in the context of the Institutes provides the touchstone of reality for the process and helps to give that process a sharp personal focus.

Some or all of the contents of the Journal answers may be used in the walk of two's or shared with the group of eight but no such sharing is required.

But

*Annex B*

*2d*

## II. GROUP-BUILDING

### A. The Nationale

Group-building within the framework of the Institutes is an experience rooted in love for the other and for the others. It assumes that the other person is loveable even before there is any ground in feeling or behavior for such an assumption. In the measure that such love is rooted in faith in the God who reveals himself in Jesus, it participates in true agape.

Group-building grounded in agape love may move on beyond merely pragmatic concerns and become the up-building of the Body of Christ. It celebrates not only the inviolable identity of each person in the group but the identity of the whole group. Even if the physical togetherness of the group is brief in terms of time, it can be truly the Body of Christ for that time. It also serves to model group life within the local congregation which has the opportunity for more permanence.

Group-building begins in an awareness of the other through seeing and hearing him. It moves on to the affirmation of the other, a validation of his/her personhood. It culminates in the discernment of the gifts of the other. This group process may be limited to two people, gathered together in the name of Christ.

But group-building adds a dimension when more people are included in the group (although not too many). The maximum is probably as many as can comfortably enter into the experience of the others in the time allotted. In the Institutes which last for six days, we have found that eight in a group is a practical maximum (and minimum).

What builds a group? We have already alluded to the processes of seeing and listening, affirmation, and discernment of gifts which can develop between two people. To this we must add the following elements:

1. The acquiring of a group identity. In the Leadership Training Institutes groups are self-constituting and self-naming. Very early in the process they call themselves out and in creative ways become uniquely themselves. They also have the opportunity to affirm and develop their identity through team efforts which are mildly competitive (e.g. the Team Painting).
2. The introduction of feed-back. A group can only become a group and maintain itself as such if it permits a judicious use of feed-back, that is, allowing members of the group to respond to each other in terms of genuine feelings. In order to avoid the risks of direct attack, the principle in the LTI's has been to encourage the participants to invite feed-back when they are ready to hear it. (e.g. Awareness of Roles, Laboratory Opinion Questionnaire, Profile of Individual Behavior)



3. The acknowledgement of the power struggle. Life may be described as a complex fusion of love-in and power struggle. Leadership training must hence provide some skill in dealing with both. If our understanding of leadership is valid, the leader must first of all develop self-awareness and relatibility. He must be an authentic person and he must know how to relate to others in such a way that personhood is maximized and not warped or flattened. As will become apparent, much of the Institute program is designed to enable a lifestyle which is authentic, open, vulnerable, and affirming--that is, loving. Such a lifestyle is basic to effective group-building.

But such a lifestyle does not eliminate the power struggle or dispose of the problem of decision-making. Nor does it remove the need for effective confrontation.

The Institutes are designed to provide an experience in group-building which does not circumvent confrontation and decision-making but uses these "uncomfortable" elements to facilitate the group process and to "maintain the unity of the Spirit in the bond of peace." (e.g. Confrontation Exercise, Bob Carton, Fred Miller, Inter-Action Exercise, Star Power)

- But
4. The death and resurrection of the group. The unity of the Spirit does not mean static amiability within the group. Rather it implies a growth process, often painful, in which both individuals and the group are deeply involved. Just as a living person is poised on the razor's edge between faith and doubt, hope and despair, love and hate, so the group is balanced between the extremes of unity and dissolution. A group which tries to stay together by avoiding the painful process of growth is bound to become sterile and ineffective

The thrust of the group is nevertheless in the direction of life and growth. This means that it dedicates itself to the discernment, enablement, and celebration of gifts, both of the individual and of the group seen as a body. Lyman Coleman quotes a National Training Lab statement, "the purpose of a group is to become a group." This is valid enough but Christian group-building also recognizes that the purpose of being part of a group is to become a person. And this entails the identification of personal gifts.

#### B. The Training Process

Group-building is furthered in the various types of grouping employed in the Institutes: the ~~eight's~~ <sup>four's</sup> in the breakfast exercises and in other structured and unstructured encounters; ~~the two's involved in the walks;~~ the informal three's and four's used in other parts of the program. Group-building is also practiced in the other training designs, ~~(See IV B.)~~ which emerge

in relationship. The latter gifts, in the context of the New Testament, are seen as endowments of the Holy Spirit. They are discerned as emerging in the body for the use of the body, and are hence always relative to the body.

When a group has reached that level of maturity which allows it to recognize and accept the identities of both the individuals forming the group and the group itself and which makes it fairly comfortable with and secure in the group process, it is ready to turn to the discernment and enablement of gifts. Since these gifts are relative to the group, they are not discerned by some special insight so much as by an awareness of how the individual functions in the group, that is, how he reveals himself in relationship. Although there is no simple catalogue of gifts available, the New Testament does provide some suggestions for the kinds of gifts which emerge in group life and minister to it. (See especially Romans 12, I Corinthians 12, 13, and 14, and Ephesians 4:11-16.)

These gifts do not exist in opposition to what I have called the ordinary gifts. In fact, the extraordinary gifts may provide a means for making ordinary gifts useful to the group, or, in New Testament language, for "building up the body."



## WHOLENESS

Cons.	Vol.	Emot.
Conf.	Phys.	Rel.

An attempt to look at salvation as affecting whole being-person. (panes could be added: Ethical, Aesthetic, Perceptual. This is a practical limit.)

In the past the church (Prot/Cath) has often localized wholeness, unwholeness in one or two areas.

1. Conceptual - To be whole is to be Doctrinally correct.
2. Confessional - To be whole is to confess sins. \* Oxford group
3. Volitional - To be whole is to decide for Christ . \*Graham "Hour of Decision"

But the fact is that many people who are Orthodox are not whole; many are open about their guilt who remain unhealed; many have made decisions for Christ who need healing.

Our emphasis will be on the total person in the conviction that if one pane of the window is not clear it affects all the others. If I have a bad relationship it affects my feelings, my physical health, my will, my conscience, my value system.

Annes D.



## The Confessional Pane

Int. In the confessional pane we deal with guilt. Guilt is an excruciatingly uncomfortable (painful) feeling of not okness, failure (missing the mark), alienation, loneliness, shame (stigma), unworthiness. Guilt originates in failure to do what is right or doing wrong.

### I. We see two kinds of guilt:

1. Guilt which originates in failure to observe the dictume. This is false guilt and can be dealt with by insight/ The group process/ or if unusually severe by professional help. \* NON-CONTRACTUAL EXPECTATIONS  
E.G. COVENANT PALMS "THEY EXPECT"
2. Guilt which arises from violation of guidelines or values I have accepted.

Concretely this means the violation of:

- a. Relationships - freely entered into
- b. Commitments and contracts arising from these relationships.

DIFFERENT FROM  
CONTRACTUAL EXPECTATIONS

### II. We deal with guilt both false and true in a number of ways:

#### A. Invalidly by:

1. Pushing it down, trying to forget it (repression).
2. Repeating the act.
3. Trying to atone for it (doing something painful and costly).
4. Mood changing (drink/drug).
5. Pushing the guilt on someone else.
6. Building a new value system which makes my act permissible.
7. Collusion - Find someone who had same guilt.
8. Running away.

TRUE GUILT IS DEALT WITH

#### B. Validly by:

1. Repentance - To God
2. Confession - to community (one or several) not injured party
3. Restoration (if possible without greater damage)
4. Absolution - Healing and restoration to fellowship

PRESENTATION OF BELIEFS  
TREASURES IN ALL  
THE PEOPLE.



The Volitional Pane

Emphasis on will/willing, that is, on decision making

I. Ways of looking at will

1. Traditional view of will/will power: You can do anything you make up your mind to do. Good habits are the ally.

\*William James "Ethical Implication of Habit"

\*Horatio Alger "Struggling Upward"

\*Teddy Roosevelt - From invalid to acrobat and lion hunter.

2. Invasion of traditional psychology by depth psychology. \*Charcot and Freud  
A surgical model.

Patient passive on couch

Psychological surgeon lances abscesses of past/

Drains off infection.

Patient can't act until free of infection.

3. Newer psychological model. Actional/Volitional. We are healed in knowing/acting/inter-acting realistically. Deciding to live is way to life.

II. Step to willing (deciding) effectively:

1. Freedom from choices arising from dictums
2. Acceptance of Gospel truth (that I am free and secure in God's acceptance of me in Christ) resulting in awareness that:

I can choose / *make decisions*

I can commit myself

I can arise and walk

I can arise and go to my Father

3. Decision to commit myself:

a. To persons: God

Myself

Significant other

*Anne D*





Volitional Pane, con't.

- b. To contracts, behavior, actions, programs, causes.
- 4. Decision to give up something to gain something \* RCH YOUNG  
RULER
- 5. Awareness of blocks:
  - a. Dictums
  - b. Audience I am playing to
  - c. Risks — WHAT FEAR BLOCKS ME?
- 6. Awareness of helps:
  - a. Imagination nerving will. \*William James
  - b. Faith community
  - c. Prayer -But not in isolation



## The Physical Plane

I. Relation of body and soul/unconscious and conscious parts of me is a persistent question:

1. Greek view - Disjunction of 

	soul
	body

Soul is imprisoned in and by body. Death is salvation. \*Plato's Phaedo.

Emphasis on immortal soul.

2. Biblical view - Conjunction of all parts man is a totality. Emphasis on resurrection of body.

In Greek view body is alien/enemy

In Biblical view body is friend/servant

## II. Inferences From Biblical View.

A. If body is our friend:

1. We are aware of it
2. We love and cherish it (Ephesians 5)
3. We communicate with it

B. And conversely

1. Our body is aware of us
2. Our body cares for us
3. Our body tries to communicate by mute signals.
  - a. What are you doing to me?
  - b. What are you doing to yourself?
4. These signals can be:
  - a. Some form of illness
  - b. Posture
  - c. Weight

C. If body is friend, sexuality is a good.

Love is a search for unity within the self and with other selves.

Amos D



The Physical Pane, con't

Sexuality is the self's search for bodily unity with the other:

Expressed in

- a. Touching/caring - with meaningful others
- b. Ultimate genital intimacy - with one other

Related to integrity and identity of self. Ultimate genital intimacy with more than one person may lead to fragmentation of identity.

Purpose of ultimate genital intimacy is unity of persons and mystery of reproducing new persons.





## POSSIBLE QUESTIONS

### CONCEPTUAL

1. Can you identify a "dictum"? (A dictum is an irrational demand imposed on you by someone else or by you in the past which now controls and binds you. e.g. "I'm not O.K." "All feelings are bad." "Sex is dirty." "God couldn't love me." "There is no party." "I don't deserve to make it." "I have to be adequate.")
2. What guideline would you wish for yourself? (A guideline is an insight from the Scriptures or other source which frees you to be yourself. e.g. "I'm O.K. You're O.K.")

### CONFESSIONAL

1. List things that make you feel guilty.
2. Try to distinguish between the guilt that arises from the violation of "dictums" and what comes from the violation of valid relationships, commitments, and contracts.
3. What strategies are you now using to deal with guilt?
  - a. Pushing it under
  - b. Repeating the act
  - c. Paying for it with pain or loss
  - d. Making yourself feel better with a mood-changer (music, drink, drugs)
  - e. Blaming someone else
  - f. Making the act seem O.K. (by changing the standards)
  - g. Running away, pulling into yourself
  - h. Informing someone of what you've done who is guilty of the same thing
4. What better way is there?

### COLLIGATIONAL

1. Where in your life is God saying it's your move?
2. What audience are you playing to which keeps you from making a decision?
3. What is the fear that locks you in?
4. What help can you get from your imagination in making a valid choice?

Annex D

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### PHYSICAL

1. What is your body saying to you?
2. What would you like to say to your body?
3. How free is your body to express what you feel?
4. Are you comfortable with your own sexuality and of that of the opposite sex?
5. What would you want to change about your body?

### EMOTIONAL

1. What emotion do you have the most trouble dealing with?
2. What have been some of your feelings (dominant) this week?
3. How have you dealt with these feelings?
4. How does your experience here throw light on your situation back home?

### RELATIONAL

1. What is now my most creative relationship?
2. What is my most difficult relationship?
3. What, if anything, can I do about it?



## QUESTIONS FOR GROUP OBSERVERS

1. How did the group organize for work?
2. Did one or more persons evolve into a position of leadership?  
Which ones? If so, what style of leadership did they use?
3. How were decisions made by this group?  
  
Were alternatives collected and tested?  
  
Did the group arrive at a consensus?  
  
Did one person railroad his idea through?
4. Were the personal resources of the group fully utilized?
5. Were there any clear transitions from one style to another?
6. Did you notice any "power plays" by members of the group?
7. Other observations?





## Process Observation Guide

Note: Along with the role playing exercise the following observation sheets can be used by members not included in the discussion. These people become observers of the process. The outlined observation sheets help individuals learn some observation skills.

1. Is anyone dominating discussion?
2. Are people being cut-off in talking?
3. Are people listening and hearing?
4. Are people saying what they think and feel?
5. How do decisions get made?
6. Are people tense or comfortable?
7. Are people being real, or "phony"?
8. Are people being trusting, or cautious?
9. Do people seem friendly or strange?
10. Are people caring about each other?
11. What kind of looks are people giving each other? Or hiding from each other?
12. Is eye contact being established between people?
13. Are people turning their eyes to some one person for approval or permission?
14. How are people sitting in relation to others?
15. Is anyone playing the role of expert?
16. Is anyone band-aiding?
17. Is there intellectualizing, spiritualizing, scripturalizing rather than sharing feelings?
18. If there is advice-giving, how is the group handling it?

